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THE EFFECT OF THE CLASSROOM ON THE RELIGIOUS LIFE OF STUDENTS

C. W. HARRIS
INDIANA UNIVERSITY

Three speakers of the commission from Indiana reported their findings on a study of the classroom and its effect on the religious life of students.

The commission had interviewed more than fifty students personally and several groups of students. For the most part the students were seniors, and their work had covered widely divergent courses. The commission felt that they were representative students and that a survey of a much larger number would not have added to the value of the report.

Thirty-nine students out of fifty-three interviewed recollected at least one instance when a definite religious impression was made in the lecture room during the three or four years they had been in the University. Some of these students were majoring in Sociology and other studies where the subject itself led inevitably to what the church has taught and practiced. The remaining fourteen had missed out entirely.

Of a faculty of one hundred and ninety, it was evident that twenty had related the subjects they taught to the moral or religious life of their students. One hundred and seventy had remained silent. It is quite possible that this number would have been reduced if the survey had been more comprehensive.

It seemed, however, to the members of the commission that many faculty men, particularly the younger, felt that religion

had nothing to do with the subjects they taught; that they were not so much interested in men in their moral and religious relations, as in research.

A large percentage of the faculty were Christian men, interested in the work of downtown churches. Their influence in and out of the classroom was distinctly uplifting, but they had been careful in their teachings to suppress any reference to religious beliefs or practice.

But why, ask students, if the university concerns itself with the physical, can it not with the spiritual? What basis is there for the belief that we can keep our intellectual, our moral, our religious conceptions in separate water-tight compartments, when we know perfectly well that life is one; mind needs heart and heart mind?

WHY I WENT TO CHICAGO¹

JOHN S. DIEKHOFF

STUDENT, UNIVERSITY OF MICHIGAN

Chimes is a magazine published on the campus of the University of Michigan for the purpose of stimulating campus discussion of those things deemed worthy of serious consideration. It calls itself a "campus opinion monthly." The subject of religion is discussed in *Chimes* as much or more than any other subject, because everyone who thinks, is interested in religion, and because there is much room for controversy in that field. So when it was desired that a study of religion at Michigan be made, those desiring it came to *Chimes*. Two of us on the staff, who were particularly interested, undertook the task, which resulted not only in considerable material for the magazine, but also in the report which I submitted in Chicago.

Our methods were simple. A thousand copies of a questionnaire, reasonably complete, were prepared, and given to various

¹ Mr. Diekhoff "went to Chicago" to make a report which he has condensed for publication in this form. The questionnaire referred to had the following heading: "Answers wanted especially from people who are not interested in church affairs."—EDITOR.

instructors who were requested to have their classes fill in the answers to our queries. Because some of these instructors were forgetful, because some did not find the sheet valuable enough to warrant the suspension of classwork for ten minutes, 438 of them were not completed. Of the 562 answers submitted, two were evidently of facetious nature. So our conclusions are based upon the answers given by 560 students, chosen, thus, at random. This is a number that is large enough, we feel, to insure us representative results.

It was our desire to settle, as far as we were able, the arguments that we hear so often, concerning just who is responsible for church impotence, among the students. Our figures showed us that fraternities must be included in the list of anti-church influences, since they evidently attract a class of students originally less interested than the non-fraternity group, and because they seem to discourage, slightly, what interest those students may have had.

It is entirely possible, however, that the real reason for this lack of interest lies not in the fraternity, which is based, ordinarily, upon Christian concepts, but in the financial status of the members. In spite of the fact that more and more self-supporting students are being admitted to fraternities, they are not poor men's organizations, and the figures concerning the influence of the student's financial status may be the important consideration here. It is interesting to note that self-supporting students go to church more than those who are dependent upon their parents, and that those who have their own cars upon the campus go much less than any other group.

Interest in campus activities, we found, has little or no influence upon church attendance.

The years upon the campus seem to have a definite influence on interest in religious matters, the interest increasing with each year of residence. So education does not seem to have an ill effect. Well over nine-tenths of the students find a definite place for religion in their lives. But comparison of our figures with those of the church attendance records of the Michigan Student's Christian Association enables us to approximate that the average

student who "goes occasionally" attends church about once in two months. The trouble lies, we believe, in the church.

Students are confident that churches substitute dogma for religion, in part, at least. They make very definite criticism of the sermons that they hear, finding that they treat with too general subjects, or that they fail to arouse thought, or that they treat subjects of no vital interest, or treat vital subjects in a superficial manner. They like sermons that challenge thought by disagreeing with the ideas that they hold, and they distinctly do not want sanctimony. If they are concerned at all with the modernist-fundamentalist controversy, they are usually modernists.

Students tell us, most of them, that they could formulate their own religious beliefs without the assistance of the church. And as long as they believe that, it is evident that the church is not accomplishing its purpose. Until the church makes itself indispensable to the student, it fails.

Our questionnaire did not include a complete inquiry concerning the status of the campus church worker—the "student secretary." The material that we present concerning him is based upon our own conclusions, and upon personal interviews with students whom we knew to be interested. The consensus of that opinion seems to be that the campus church-worker is a "second-rater." He is admittedly sincere, the student says, and he seems to be really interested in his work. But often he is too narrow, and rarely is he considered a source of inspiration. All too often he has no qualification save his enthusiasm.

A conclusion that it is not hard to reach suggests that the church worker on the campus, in Ann Arbor, at least, makes his biggest mistake in his tendency to proselyte. He does not strive primarily to help the student, no matter how seriously he may think he does, but rather to gain favorable statistics. He wants recruits for his denomination; and for that he works.

Although the church does not attract me as it used to do, its problems interest me far more than before, and I am sure that it does a big and commendable work among students. When, however, students hold the attitude that I have indicated, it is

apparent that the church is not accomplishing the greatest possible results. The only solution that I can suggest, in my inexperience—and it is probably impracticable—is that of interdenominationalism, or non-denominationalism.

The groups most satisfied with their church organizations are the Catholics and the Jews. No doubt is in my mind but that this is the case because they are undivided among themselves. The union of the Protestant denominations and, ultimately, the union with these others, is the solution that I suggest.

STUDENT MOVEMENTS—DENOMINATIONAL AND GENERAL, THEIR IMPLICATIONS AND CHALLENGES

LLOYD E. FOSTER

UNIVERSITY OF PENNSYLVANIA

The American Youth Movement, so called, falls into the category of infancy rather than youthfulness. Nevertheless, such a movement is emerging among American students in the opinion of the writer. It is not clear-cut or articulate, but rather groping and unorganized. The American Youth Movement is less advanced than the German, or Chinese or Japanese or any of the other nationalistic revolts of students, due to the fact that the latter groups have emerged simultaneously with drastic political and social changes, whereas in America no such marked and abrupt upheavals have taken place. The American Renaissance of Youth so far is a spirit of revolt, a mood of insurgency, an unorganized protest rather than a federated movement with outstanding emphases and a definitely announced program. A recent student publication in its editorial column announced its inception with the following:

"We launch forth, with this issue, upon a new venture in Christian journalism. Our stock in trade consists of one second hand desk, a ream of paper, a whale of an idea and unbounded faith in the college students of today."

This spontaneous and unorganized attempt to settle the problems of the universe on the smallest amount of capital imaginable is a common and also very hopeful characteristic of this movement.

If one may be permitted the figure, the Youth Movement is not like a Zeppelin with clear-cut lines, with on-rushing momentum, and with definiteness of direction. Rather, it is like the balloon vendor with his armful of balloons of various sizes and colors, some pulling this way, and some that, some moved by one current, others by another, or it might be likened to a baby, with its inability to coordinate movements of the hand or foot, one moment clutching for the moon, the next unable to locate its thumb.

The Youth Movement is comprised at present of many diverse and unrelated groups which may be designated as denominational and general. The denominational movements, though mothered by the church and sponsored by adult leaders, nevertheless have been pretty largely the product of student initiative and control.

An organization of Baptist students of the Northern Baptist Convention has been talked of among student ministers, and was taken up as an item for full discussion at one of their recent meetings. It was decided to await developments, and with this in view a committee was appointed to look over the field during the coming year and canvass Baptist students in various centers. It was reported by one of the traveling secretaries that there had been a few requests for a national organization of Baptist students primarily in Middle Western universities.

In the Episcopal Church, in the appraisal of the Reverend Paul Micou, there have been two organizations which might be termed Youth Movements. The first, meeting at Racine last summer and comprising representatives of Young People's Societies with students and non-students in the group, stressed the following points: (1) Worship, (2) Religious Education, (3) Church Extension, (4) Service, (5) Fellowship. The other organization, the National Student Council, definitely composed of students and student ministers, has been in operation for six or eight years.

The Youth Movement in the Methodist Church became vocal last April in a conference at Louisville, Ky., with over five hundred students present from one hundred and twenty-two colleges with every state in the union represented but New Jersey, the latter living up to a long record for non-participation. The gathering was both initiated and controlled by students. War, race, industry, economics, life service and the adequacy of Christianity to meet the world need were fearlessly and for the most part constructively discussed. The student report of the Louisville gathering to the General Conference in Springfield, Mass., last May seemed to meet with a very general and cordial acceptance.

Presbyterian students, meeting at Camp Gray last September, presented a number of rather outspoken recommendations. First, that the following inadequacies be remedied: (1) Poor preaching; (2) Misstated creed; (3) Over-conservatism in taking a definite stand on present-day world issues; (4) Lack of union within the Church; (5) Lack of sympathetic understanding of the student mind; (6) Opposition to compulsory measures in campus worship; (7) All vocations may be channels for expressing Christ's point of view; (8) Condemnation of the fundamentalist-modernist controversy.

A further suggestive recommendation was in regard to the students' own responsibility, which was stated in the following terms:

"(1) We believe that we should cooperate with the local church in carrying on its program wherever such service is needed.

"(2) We believe in the church as the greatest agency of good which we have.

"(3) We believe that we as Presbyterian students should take definite stands on world problems regardless of the consequences.

"(4) We believe that war as a method of settling international disputes is ineffective and is contrary to Jesus' way of life.

"(5) As our contribution to the solution of the race prob-

lem we believe that we, as Presbyterian students, should be more Christian in our attitude toward students of all races.

“(6) Believing that the ideals of Jesus are practical in right living, we, as Christian students, challenge the sentiment that Christian principles cannot be applied in industry.

“(7) To combat the indifference toward religion on the part of students on university and college campuses, we pledge our own devotion to the church by being more genuinely and consistently Christian in our daily living.”

Many of the General Movements are so well known and their scope of activities so familiar that they need merely to be mentioned.

The Young Men's and the Young Women's Christian Associations have for a generation played an immeasurable part in the formation of student ideals and in the motivation for service. To-day their constituencies have a very considerable place and responsibility in the so-called Youth Movement. In both organizations the formation of the National Student Council of the Y. M. C. A. and the executive committee of the Y. W. C. A. indicate the trend toward student initiative and direction.

The Fellowship for Christian Life Service, formed in February, 1922, has as its thesis that Christian consecration is not confined to the ministry and the mission field, but that in all vocational fields there should be an allegiance to the principles of Jesus and an attempt to apply them in daily practice.

The Student Volunteer Movement with its challenge to commitment of life service abroad, reached the mountain peak of its vision at Indianapolis, where not only the challenge to Christianize pagan lands was sounded, but also our own social order. In short, before we can adequately Christianize the world we must Christianize our homeland. One phase of development in this organization, pertinent to this paper, was the formation of the National Council in 1920 which delegated to the students a larger control in its policies and emphases.

The Fellowship of Youth for Peace is a by-product of Indianapolis, comprised of students whose purpose in their own words is “to strive for the removal of all causes of war, to work for the

establishment of a social order based upon cooperation of the common good, and in all things to seek the unswerving practice of the principles of Jesus, not only in time of peace, but also in time of war." The positive, militant attitude of this group has many times been demonstrated on college campuses since the Indianapolis convention.

The Fellowship of Reconciliation, similar in aim, affirms that good will and understanding are more potent than hatred and war and must supersede them if a Christian civilization is to be attained.

THE MIND OF THE YOUTH OF TO-DAY

The following treats only of positive phases, and relates to those identified with the Youth Movement and not to the entire student body.

1. *Restlessness.* There is a rhythmic swing of the pendulum of time denoting complacency or unrest in society. The pendulum now swings towards increasing unrest. Living in a period marked by quick transitional shifts, it is not unusual that youth is most susceptible to it. An indefinable urge stirs youth, which on the part of one group is expressed in the quick burning up of their energies in the pursuit of pleasure; on the part of another and a much smaller group by the serious desire to face the problems of the age, grapple with them, and win, or go down in glorious defeat. This almost cosmic urge among students, probably less marked in America than elsewhere, may become one of the most potent of the regenerative forces at work in society.

2. *The Spirit of Inquiry.* The youth of to-day is conscious of a new emancipation. The disintegration of authority in the home and the church and the state, which is probably the outstanding characteristic of this period, has reflected itself in the attitude of the new generation. It is revealed in the refusal to be bound by the traditions of the past, and in unconventional methods of dress and conduct. Particularly is it manifested in the insistence that no truth is so holy or ancient but that the eyes of youth may scrutinize it anew; no principle, no matter who has enunciated it, is so indisputably confirmed as valid and

verified, but that it may be brought under the microscopic examination of young minds, who insist on knowing for themselves as to its practicability; no creed though the blood of saints has been shed for it and though its tenets have been chanted for twenty centuries by pious lips, is so sacred but that it may be put into the crucible of youth's experience until its structural constituents lie before the inquiring mind; and no ethical or moral code, whether national or individual, though philosophers for a millenium have delineated its virtues and reformers have paraded its advantages, is so inviolable that it may not be mentally x-rayed and perhaps some hidden fracture or unethical twist be revealed.

3. *Courage.* The most prominent moral quality noticeable in those who are identified with the Youth Movement is courage. Their radicalism has more often been a certain courageousness in facing the issues involved, rather than an iconoclastic mood that would destroy the heritage of the past.

4. *Craving for realism in spiritual things.* Another very obvious trait is the craving for realism in spiritual things. Much of the spiritual unrest among students has been due to a sense of the unreality of the things they have been asked to pledge their loyalties to. Appeals over-colored with sentiment, conferences that have been stilted and stereotyped, and programs whose only magnitude was their triviality have created an impression of the superficiality of the whole religious enterprise. Youth is not so much ashamed of religion as it is suspicious of some of its superficial claims.

5. *The re-evaluation of Jesus Christ.* A most encouraging aspect of the new student emphasis is the attempt to reappraise Jesus. Sensing the dynamic nature of the teachings of Jesus, there is in nearly every conference the serious suggestion that we go back to the historical Christ and the holy record, and there discover for ourselves the inner and hidden implications which a materialistic age has failed to grasp. To narrow minds this may seem presumptuous and sacrilegious, but to sympathetic observers of student life it is a hopeful indication and augurs well for the future.

6. *A Christian social order.* Dr. Gray after his visit to American universities observed that American students are less interested in world affairs than their fellow-students in Europe. Such an attitude is not unusual, for they have felt war less than almost any other group of students. But at least this may be said that this generation of students is more interested in world problems than those of a decade ago at the beginning of the war. Among those groups that constitute the so-called Youth Movement in America this is especially true. Not only are they intensely interested but they insist that our social order shall be Christianized in every phase and every relationship.

SOME IMPLICATIONS OF THE YOUTH MOVEMENT

What are some of the implications of these emphases which youth is enunciating?

1. What does the mood of restlessness signify? Primarily dissatisfaction with the *status quo*—a poignant realization that many of the bases and practices of the past are warped with selfishness and tinged with materialism. But the mood of insurgency unless harnessed to practical remedial objectives soon degenerates into violence and destruction. Youth's spirit of revolt must be linked to practical tasks. And that is our big problem—to suggest specific tasks on local campuses toward which the growing spirit of restlessness may have concrete and constructive expression. Blowing soap bubbles will not cleanse the world.

2. What does the spirit of inquiry involve? What bearing does it have upon the solution of our modern problems? Surely this pragmatic seizure of every verity need not be a cause for alarm, but rather a token of promise, if it does not become excessive. This urge toward exploration in the material world is the explanation of our almost unbelievable progress along commercial, scientific and cultural lines. But in the social and moral realms the race has done little, compared with the progress in the material realm, to get at the real issues involved, their complexities and consequences. This growing passion to inquire into the deeper significance of the relationships of life on the

part of youth is one of the first prerequisites to their solution. Herbert Gray in his analysis of the American student makes this prophecy: "And I feel confident that the same conquering and inventive genius which faced and solved the problems of the prairie and the virgin territories, which built your railroads, your cities and your industries, will in time triumph also over the problems of your moral and social life. At least unless your sons are unworthy of your forefathers; unless the old pioneer spirit has vanished from the land; unless material prosperity has made you soft."

Rather than condemn youth for this widespread pioneering impulse, shall we not encourage those who take the unraveled implications of our increasingly complex life and seek to clarify issues, discriminate between means and ends, and probe their way to an essentially Christian treatment of the whole of life?

Sometimes the spirit of inquiry has taken a sceptical turn in religious matters. This fall a student registering in our offices gave his religious affiliation as an Agnostic. It sounded awesome. One instinctively had the mental picture of a long-haired, wild-eyed religious Bolshevik. But on closer scrutiny I observed that he had spelled agnostic—i-g-n-o-s-t-i-c. At the first glance I thought he might have been trying to spell ignoramus, for both words begin with the same initial letters. Often such a declaration is but a pose—a mere smoke-screen to conceal ignorance. So long as scepticism is a mood it may be a healthful sign; when it crystallizes into an attitude it is more deplorable.

3. Again, the quality of courage which we have mentioned has a most unusual significance. If Christianity has failed because it has not been tried, it has not been due to a lack of knowledge but rather to a lack of daring commitment to follow the thing the whole way through. The courage of some leaders of the Youth Movement, though it may be impulsive and a bit melodramatic, has nevertheless been purchased at the cost of ostracism on the local campus and distrust from the public at large. Some of them have sensed the revolutionary implications of Christianity and are willing to be classed with those who turn the world upside down. They even make bold to suggest that it

should be turned inside out. They have sensed what Samuel M. Crothers has so well said, "The fact is the world does not care to be reformed. It prefers to muddle along as it has done for many millenniums. This makes the way of the improver hard." Kautsky, one of the ablest socialist leaders, suggested to his followers that they had more to do than "to sit down with open mouths and wait for the roast pigeons to fly in." And youth, too, feels that a complacent passivity must be superseded by a dauntless daring that will tackle the seemingly insurmountable problems of contemporary life. Does not the possession of this quality of courage, at least on the part of a few of our student clientele, lay upon us the responsibility of using this leadership on our campuses, perhaps discreetly tempering the tendency to rashness, but using the new energies unleashed along constructive lines? We need to keep in mind those well-spoken words of James M. Barrie in his little essay on "Courage," in which he says:

"My theme is courage, as you should use it in the great fight that seems to me to be coming between youth and their betters; by youth meaning of course you, and by your betters us, the older generation. I want you to take up this position. That youth have far too long left exclusively in our hands the decisions in national matters that are far more vital to them than to us. Things about the next war, for instance, and why the last one ever had a beginning. I use the word fight because it must, I think, begin with a challenge; for the aim is the reverse of antagonism, it is partnership. I want you to hold that the time has arrived for youth to demand a partnership, and to demand it courageously."

4. *What does the craving for realism imply?*

Surely a desire to get at root-facts. It is not unnatural that the pragmatic mood and the scientific examination of data should be carried over into the religious realm. Youth is ready to face what Carlyle called "the brutality of fact." I think it was T. R. Glover who told about a man, busy with some labor problem, who was working it out in theory unclouded by a single fact. This the student of to-day refuses to do, particularly in the re-

ligious realm. This quality of "thorough-going-ness," if I may coin the phrase, is expressed, for instance, in the Fellowship for Christian Life Service, where it is contended that not only the ministry and the mission field call for consecration, but that every vocation demands a whole-hearted Christian consecration, and the assiduous application of the principles of Jesus to all the issues of life.

5. The re-evaluation of Jesus, though fraught with some perils, is indicative of a certain sincerity and open-mindedness. It is an attempt to find in Christ a center of spiritual authority; a norm of conduct; and a basis of thought. Realizing that the church and the Bible are not the ultimate authorities of life, there is the attempt in the reappraisal of Jesus to find the ultimate reality in the spiritual realm. "Can Jesus meet the strain of the age?" is one question asked. Again, "Are his principles so tinged with reality and so grounded in fact and so elastic in their adaptability that they can meet the demand of our tangled contemporary life?" is implied in the questions asked. To many of us, there is the feeling that if the probing is deep enough, there can be only one outcome, and that a positive one.

There is this further significance for us in this consideration of Jesus. The student is not primarily interested in the controversial phases of the modernist-fundamentalists deadlock. Indianapolis, for instance, did not reveal any marked interest in the controversy but with students of all theological shades present there was found a unity of approach in the new evaluation of Jesus.

6. Lastly, no emphasis of student thought to-day has larger potentiality than its concern for a Christian social order. L. P. Jacks has aptly remarked that "Christianity gave to our souls the strength and the faith to grasp life's nettle." Not gingerly but audaciously has youth grasped the most stinging of all nettles—our social order. A student in one of our Western universities has expressed their attitude in the following words: "That inner reality again takes the form of a ceaseless striving for a Christian social order, a bitter contempt for the industrial system that turns out as a by-product wrecked and broken lives,

that makes man a slave to the machine he has created." War, industrialism and race seem to be the focal points in the new crusade.

Youth is becoming disillusioned about war. It has come to see that in the advent of another war, from its own ranks the recruits must be secured, and that their only voice in the policies of both war and peace will be the voice of unorganized protest. They feel that militarism is generally blind and self-seeking; that war is self-defeating; that it is a violation of the principles of Jesus; that the reign of love and law must replace that of force; that the next war with all its scientific development will shift the headquarters of hell from some unknown abyss to our own planet; and that another war will virtually mean the extermination of the human race and the annihilation of civilization. They would voice Lord Bryce's declaration: "Either we will end war or war will end us."

Furthermore, they are sensing the human implications in our industrial relationships. They contend that human values are superior to material values. Someone has said that for William James the facts of chief importance in the universe were persons. He began his thinking from that end. The kites that he flew were all anchored in himself. Youth, too, holds that the facts of chief importance in the industrial world are persons; that if inadequate wages, long hours, and unsanitary working and living conditions dwarf children and dull parents, that their betterment is of paramount importance, compared to incomes and dividends and profits. The keynote of the Louisville Convention, for instance, in relation to the industrial problem was that the service motive must replace the profit motive.

Again, there is the growing conviction, that mankind instead of being a medley of discordant notes, has in it the possibility of harmony and concord; that the world need not remain a tremendous battleground, where race clashes with race, and one determines its superiority over the other, but that the world instead of being a battleground may become a brotherhood, where good-will is the dominant and regnant force, and each race is permitted to make its unique contribution to the common cultural treasury of mankind.

What, then, are the implications in the insistence on the part of some student groups for a Christian social order? Surely this central one, that youth is taking in earnest the task of Christianizing all the relationships of life. They intend to be not only idealists in theory, but realists in practice. Louis Untermeyer in his "Modern British Poetry" has said: "The age commonly called Victorian came to an end about 1885. It was an age distinguished by many true idealists and many false ideals." The same might be said in regard to the past Christian centuries. Most Christians have been idealists but many have had false or at least untried ideals. The new social order must be characterized by glowing ideals wedded to hard facts.

We have a great responsibility in the encouragement of these young builders of a new day—that undismayed they may in-build into the world structure those principles that shall insure righteousness and perpetuity; that in the temple of civilization the pillars of greed and antagonism and prejudice and materialism may be replaced by the pillars of righteousness, and goodwill and cooperation and equality of opportunity.

THE CHALLENGE TO US

The Youth Movement with its unfolding potentialities is shot full of challenge to us as observers and interpreters of student life. A contemporary novelist vividly describes the apathy of pygmies as they play about the mouth of a temporarily good-natured volcano. The figure needs no further elucidation.

1. One task, peculiarly delicate in nature, which will confront us is that of acting as interpreting intermediaries between students and our college administrations. Occasional rashness and impulsiveness will discolor the whole Youth Movement so that many college administrations will fail to sense the inner promise and secret of the movement, and through the pressure of unsympathetic alumni may discredit both its aims and their projectors. However, in facing this situation, many of us will be like the Episcopal priest Winston Churchill tells about, who, on a bitter cold Sunday, preached with his mittens on.

2. Secondly, there comes a reinforced incentive to make Christian activities one of the major activities on the campus. By

strategy and tact and the employment of right leadership we may elevate Christian activities to a firmer and more appealing position in student estimation.

3. Again, there is greater reason for encouraging self-expression among students. Most world problems exist in miniature on our campuses. Can we more adequately harness student initiative to concrete problems so that their enthusiasm does not become frothy and effervescent?

4. With the new youth consciousness we must develop more student leaders. We cannot create a Youth Movement nor is it our place to do so. Like Topsy, it must grow up, but we can augment its force by the molding of new leadership. G. K. Chesterton spoke of one who was an astute detective convicting people of unsuspected virtues. We need to become astute detectives, quick to discern potential leaders and patient in the unfolding of their abilities. If the Youth Movement is to become articulate in America it must have its heralds on every campus.

5. Furthermore, the attitude of insight and sympathy and encouragement toward the ideals and inarticulate longings of the student is no insignificant part of our task. Perhaps we need to slough off certain professional airs and any trace of cynicism toward what we consider the abortive efforts of youth. A university worker may be nearer to the student mind and heart of the group to which he ministers than the president of the institution or blinder to their inner aspirations than the college janitor.

6. No greater challenge comes to us than to interpret Christ and his principles in fresh and heroic terms. We must make clear in student thinking that Christianity is greater than institutions or creeds or systems. Our supreme task is to make Christ loom large in their horizon; to present a program of such heroic calibre that the most adventuresome spirit will have full range to test its mettle. Dean Inge was right when he said: "We are losing our Christianity because Christianity is a creed for heroes, and we are harmless good-natured little people who want everybody to have a good time."

7. There is a further challenge to us to sense the dynamite in the situation. Cecil Rhodes of African fame remarked to Gordon

that "Big ideas must have big cash behind them." That may obtain in the business world but not in the spiritual realm. Here is a renaissance of youth with more or less organized national groups girdling the world. Let us be prophetic enough to sense the possibilities of the situation, and to keep pace with it.

8. Lastly, there is a challenge to us as leaders of youth to assist in effecting a unification of the various phases of the Youth Movement, so that it may become more vocal and articulate. Both the general and denominational movements are divisive and fractional. There is much over-lapping and duplication.

One denomination announces the launching of its Youth Movement with many blasts from editorial horns and much clanking of ecclesiastical machinery. Forthwith, another denomination with a worthy reputation of progressiveness sends forth its progeny to disprove any rumor of sterility. For instance, one denomination stated to its conference of young people that one of the three main reasons for such a conference was "To have a conference corresponding to those of other denominations."

What I am trying to say is that there is no unified front with which to make any measurable impact on the larger student body.

A very significant statement in reference to some sort of a synthesis is the report of the Continuation Committee of the Delaware Water Gap Consultative Assembly which, referring to the goal of unification, declares:

"We believe that this goal should be a living movement to united student Christian work to which every student and every organization should give a greater loyalty than is given to any particular organization; and the creation of such a living movement and such a supreme loyalty we deem our paramount duty, as individuals, as movements, and as cooperating movements. Obviously this movement must inevitably find expression in a unifying organization of some kind. We further believe that in addition to the embodiment of a supreme loyalty, our goal would have to fulfill the following conditions:

Conserve the principal values of the present independent movements; include within itself cooperation of students of all types

and points of view; safeguard any special emphasis to which students feel particularly called while preserving the essential unity of the movement as a whole; have as its main objective the claims of Christ on students and the winning of their allegiance to Him, and the presentation of Christ to the entire world; be of sufficient importance to conscript for its leadership the ablest human resources which the student movements possess."

May I not present for your discussion the following undeveloped proposal for some sort of a fusion with these as keynotes for your consideration: (1) centralization, (2) representation, (3) a National Conference and (4) propagation. By centralization I refer to the need of some sort of unification; by representation I suggest the formation of a Youth Movement Council with official representatives of the various movements constituting its governing body; by a National Conference I suggest the advisability of a conference on the scale of the Indianapolis one, stressing those emphases pertinent to the Movement, which conference was recommended in the future by the Council of Christian Associations meeting recently in Madison, N. J., and by propagation I refer to the need of a Youth Movement magazine which would both unify and expand the movement.

In conclusion, what shall our deliberate attitude be? Shall we be prophets of a new age foreseeing the trend of momentous events, or merely scribes, who nonchalantly write down the achievements of the past; prophets with vision clear and ear attuned to the opportunities of the future or scribes whose optical range ends at their pen-points; prophets who with imperial insistence see changes wrought in society through their efforts or scribes whose vocabulary is made up largely of verbs in the past tense?

I conclude with a very pregnant word—*Which?*

AN INTIMATE STUDY OF STUDENT THOUGHTS ABOUT RELIGION AND IDEALISM

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The voices that now speak through mine spend the superficial parts of their lives cheering at football games, wrangling over politics, novels, religion, and social reform, mumbling soft talk at dances, baiting instructors and making their owners appear wise; but in them there are undertones which express an eagerness for the extraordinary meanings of life, a deep yearning for an existence that is dimly seen but not felt, a dull hunger for an experience that flits here and there over the mental horizon but does not often become an integral part of habits and thought.

In order to understand these longings and to further their expression, we sought to make, through the questionnaire method, an intimate study of the opinions of a small number of students about religion and idealism. The questionnaire method is not one of the most reliable methods which a psychologist can use in getting his facts. Now and then a formal questionnaire can be supported by personal discussion; that is, instead of "doing" a mind one may sit down and reside with a mind for a season. The formal questionnaire can be used as an instrument for initiating discussion and for focalizing opinion. Later on a wholesale use of the questions and large statistical tables derived therefrom and interpreted in the light of the earlier and more intimate study may yield information of considerable value. This was the method adopted by a committee of the Wesley Foundation at the University of Illinois. The following paper presents the first fruits of the survey. We have made an attempt to get a faithful cross-section of the idealisms and religious aspirations of a small group of men; we have only a few honest confessions from approximately fifty fraternity men who are not habitual attendants at church. With these facts in hand the committee is prepared to go ahead to the accumulation of statistical data.

The fifty fraternity men about whom we speak were like any other men. They were a bit conscious, perhaps, of their own importance; they had a group of memories that tied them more closely to their fraternity brothers than to other men upon the campus; they had access to a social life which non-fraternity men must, perhaps, find in the church and in the religious Foundations; some of them were just a bit patronizing and perhaps they swaggered a little because of their new-born social status and unseasoned critical abilities; but under the touch of intimacy they were honest and they opened their minds to depths that are, to use a phrase from James, not often plumbed by the discursive intellect. When this happened a great many inconsistencies disappeared, for young men and women are often at war with themselves. They do not know their own minds in all their many parts and instead of learning whole-souled-ness they present in early life different faces to the world just as a diamond flashes now in green-eyed jealousy, then in soft, moody, blue depression, now in golden-hued brightness, and then again in red-eyed anger.

The men were first asked how regularly they attended religious services before they came to the university. The answers to this question show that church attendance had formerly been a common practice among the students in the group here studied. Since these men are not now regular attendants it looks as though there is something about the first year of university life that stands against the religious habits or choices of high school life. If we may believe our figures very few of these men attended church at all while they were university freshmen; they enjoyed an occasional service while sophomores, had greater interest while juniors and decidedly less interest while seniors. It was said that fraternity freshmen do not attend church services (a) because it is not being done in a good many houses, (b) because of the servile house-demands made upon them and (c) because the fraternity code of morals and professions of belief give them a sop from which they foolishly strive to secure spiritual food. Having broken the habit of church attendance during the freshmen year they find difficulty in renewing their religious

apprenticeship later. Under the influence of the campus churches, however, their interest grows a little until the sophistication of seniority sets many of them apart from religious activities.

In the next question we began a search for the causes of this change in custom. We asked, first, whether existing religious services really satisfied their spiritual and idealistic interests. Most of the answers were in the negative; only a few said that they caught, during the average service, words or moods that set their souls into vibration. The question implied, of course, that average students actually have religious and idealistic longings and that the church or that religious services ought somehow to satisfy these longings. About either implication there can be no doubt. The high school and early university years are times in which the biologically newer parts of the brain—the cortex and other centers which have to do with more recent forms of mental life—are going through rapid functional expansion and development. The high school student has left well behind him his bondage to perceptual life and has long since begun to toy with ideas and ideals, emotions, moods and sentiments. In the life of the spirit which is hereby exalted there is plenty of room for ideals and spiritual ambitions that may make a youngster beside himself with fervor for their realization. Furthermore, the church and the religious ceremony have been recognized through all the ages as the places where a man may lose himself in the contemplation of objects or of ideas that are too great for the mere world of daily perception. We may see trees, stones, rivers, and hills by opening our eyes; but the fine meanings of life and the aspirations of the spirit have come only with prolonged isolation from the steady stream of perception, or under the magic touch of a religious ceremony, or because of the easy, hypnotic flow of meaningful and inviting words, or under the enchantment of the vistas opened by sacred music. If high school students have not realized themselves in the life of the spirit by the aid of religious institutions, our problem is set for us. We have to ask why this is so and how the situation can be improved. The problem is still more vexing

if these erstwhile high school students, now become college students and members of fraternities, still find no satisfaction in church services. We have to ask why impulses to nobleness are not generated, invitations to unselfishness and devotion not made more pressing, why kindness and mercy in thought, word, and deed do not readily become the prevailing dispositions of men under the ministrations of the pulpit, the choir, and the ritual.

In order to get at some of the motives behind high school church attendance the third question asked whether such attendance before coming to the university was a matter of habit, of one's own volition, of allegiance to parents, of opportunity for service, or of other obligation. About half of those addressed made the matter of attendance wait upon their own volition. The rest were equally divided between habit and parental regard. At a glance it looks as though we should emphasize this fact giving credit to those who are subject to habit or to a direct impulsion from their parents. At a second glance, however, and having in mind the discussions that went along with our questionnaire, we see that this is as it should be. There is here a triple drive which can be and ought to be used in securing attendance at religious services. The first, the voluntary expression of one's own interest, was the experience of a few persons who, as we have seen above, did find in the church a way of satisfying their interest in idealisms. These persons will not let dogmas or religious failures throw black shadows on their own bright visions; we have only to provide a service and they will express themselves in it. The second, the drive of habit, means that it is possible to tap the energies saved up by habit and make them flow under our ideals and spiritual insights and so bear them and us to a safe port. The third, a drive which comes out of our regard for age or tradition and for human relationship, implies that it is always possible by these means to defend the integrity of our idealistic life against the attacks of a misused new science, a new religion, or a gaudy social creed. In other words, we have here already a partial answer to the question proposed above. Any student can be helped to value, as he should, the spiritual side of life if we take up seriously the

study of habit and the beneficent influence of personal relations set into a proper perspective and tradition. The time to settle most of the problems of the relation of fraternity men and all other men to the church lies in the Sunday school years of our students. The problem cannot be settled so long as the Sunday schools teach a doctrine of the authority of sanctions for right conduct that meets dismay as soon as it is presented to more learned but equally spiritual teachers of university standing. There is nothing so pathetic in all the world of sorrow as a young heart which has become the battleground of a group of unfortunately turned habits and traditions, on the one side, and of science, on the other.

The next question was revealing because it sought after the arguments by which men convince themselves that they should or should not attend religious services while they are at the university. Answers to this question came slowly and with obscure meanings. Some of the men knew their own minds only to the extent of saying that they enjoyed during a religious service a "feeling of comfort," a "feeling of satisfaction," a "sense of spiritual uplift." The difficulty was not that they had no answers to the question but that they were not familiar enough with the language of the spirit to make their own religious and idealistic experiences explicit even to themselves. Most of these youngsters do not find it easy to realize the existential nature of their own inner lives. They think of the dim vistas and insights that are vouchsafed at times to almost every one as phantoms, as untrustworthy dreams of the day. A sentence in a sermon, a haunting melody from an old anthem, a flash of perspective during a fervent prayer, often open to these young men irrational but real doorways through which they can catch momentary visions of the kindly heart of the universe, of the unselfish devotion of a true servant, of the real nature of kindness, of the boundless extent of the love of God; but the door is quickly shut, the moment of Life has passed, and having no means of expression, and having formed no habits of opening these doors for themselves, they always come back to the world of homely perceptual fact where no light shines. The very ex-

istence of these experiences means, however, that now and then our sermons and our music are on the right track. But our men complain that visions of godliness come so seldom! And they complain that when such experiences do come no one tells them how to take hold of them and how to bind them into the whole of life. The real religious problem for these young men is not the problem of the existence of God or of the supernatural nature of Christ; it is the vexing problem as to how two remote kinds of experiences, the daily perceptual and actional life, on the one hand, and the rarer idealistic and spiritual life, on the other, can be brought into union and made to contribute to a well-rounded personality. Sometime we must solve this problem. A Janus-faced church and Janus-faced students will not save the world. This is not merely the problem of conversion for conversion means turning in a new direction. Merlin may have followed the Gleam but he was not on that account a Good Samaritan. What many of these boys need instead of conversion is integration or binding together. They need to learn the fine art of eating their cake and saving it, that is, of experiencing the fine meanings of life and at the same time holding them over for fresh daily enjoyment. A life that is fully lived will no more keep an eye single to the Gleam than it will keep a mind single to mere daily perception.

Now and then a man reported that he was personally willing to recognize the reality and the authority of these revelations and insights were it not for the fact that he was ashamed of them in the world of physics and chemistry. Here we have a strong condemnation of this particular day in science. We live in an age when many men would rather know the composition of the stars than the yearnings of their own souls. The physical and chemical sciences, because of their greater maturity, occupy a large place in our culture. The sciences of life and particularly of mind, because of their immaturity, give only a hint of the conquests that may sometime be theirs. Until a new day dawns—and the flush of it is already in the east—when the sciences can present a more balanced program to our students, we must expect to find men and women who are afraid to set

the fine things of the spirit by the side of test tubes and induction coils and recognize all as having equal existential value. Here again we find the need of looking at experience truly and looking at it as a whole.

The next question was supplementary to the last for it sought to get at the arguments by which a man convinces himself that he is justified in leaving the church out of his life. Most of the answers hung (a) upon indifference or carelessness and (b) upon the belief that our present church services are inadequate. If the church services are inadequate we have an explanation of student indifference; for as a rule students are not indifferent to those things that really satisfy a fundamental desire in their lives. Inadequate services will also explain a certain amount of carelessness for we cannot persistently be careless about first things. We face, then, the further question as to what an adequate service is. If we may dream along with the dreams of these young men, we shall see that an adequate religious service is a service that *opens doors*. Furthermore, an adequate service will somehow rust the hinges of these doors so that they cannot easily be closed again. Through them one can get visions of the world that is to be, visions that are not idle phantoms but sights and insights that throw new meaning over the whole of our own lives and the lives of others. Beyond this our present data will not carry us. We have already spoken of the power of habit, of personal contact, and of custom; but now we need further information. Perhaps a new study of the points in a man's life when doors actually stood ajar under the influence of preaching, music, or nature will help us. What we need to find out is how these doors may be opened during a drab week, or how having been opened on a Sunday they may be kept open during the following days.

Our questionnaire sought, it is true, to make a tentative and perhaps only a surface study of this very problem. We asked for a vote upon a number of exercises in the ordinary church service not with the idea of getting mere preferences but with the hope that we might open the way to deeper levels of belief.

Indications of preference were to be put against such items

as choir singing, congregational singing, ceremony, ritual, socials, emotional, inspirational, literary, argumentative, expository, philosophical and practical sermons, prayer, plays and pageants, and the like. Then we searched for reasons and beliefs. All of our men were agreed that they liked choir singing. They seemed to find in well rendered and tuneful music an invitation to take that passive attitude that goes so well with rich subjective experiences. When the bodily parts are in active movement, thinking, imagining and reflecting are in abeyance. We can hardly conceive of the puzzled creature in Rodin's statue "The Thinker" retaining his reflective state of mind while assuming the posture of the Greek discus thrower. It is in this sense that bodily passivity favors a rich subjective life. Many of our men voted for choir singing because now and then a chord echoed through the chambers of their souls where no sounds had been heard for months. Kindness, mercy, justice and unselfishness do not readily take up their abode in lightless, soundless hearts. They find a home most readily in hearts that are accustomed to entertain the rich meanings that lie behind surfaces.

The bodily effort involved in congregational singing was the main argument against this form of worship. As we have just said this argument is not based upon physical laziness but upon a realization of the fact that the brightest visions are had when men are enraptured by music, or while they are praying in the quiet of their own rooms, or while they are lingering in the solitude of a grassy bank by a stream, or while they are standing mute before the solemnity of a great mountain, or a great painting. Most of those who voted for congregational singing were frank to admit that they used it as a means of escape from subjectivity or that it was an expression of their own vital spirits. It is a curious fact that we should find at this place an argument which also lies behind one of the chief differences between Catholic and Protestant forms of worship.

The votes on the question of ritual and ceremony were divided about evenly. Those who favored ritual and ceremony in a church service argued for it on the same grounds that they argued for choir singing. Most of these—none were Catholics—

expressed themselves in favor of more ceremony than Protestant churches are accustomed to use. Those that favored less ritual and ceremony argued against it on the same grounds that they argued for congregational singing. At this point we find a genuine case of individual differences. There are those who find that ritual and ceremony are ways of producing a certain effect by arranging a multitude of impressions for that distinct purpose. Such persons are willing and anxious to have the effect produced even when they know the mechanics of it. People in every age and clime have used ritual and ceremony to the same end. Whether for purposes of war, or of burial, or of marriage, or of initiation, or of religion, ceremony is a way of producing a frame of mind, a way of symbolizing in the more convenient perceptual forms of experience, the truths and experiences and yearnings that slip so easily away in the world of ideals. The hard-headed, the Rooseveltian, shun ceremony and ritual. So there were some of these men who voted for simple direct services, preferring to see the Christ stand in His own Right rather than through symbolic representation.

There was a universal dislike of emotional sermons not because these men were afraid of having the mainsprings of their lives loosened but because emotion was thought to be a sign of bodily storm and stress wholly incompatible with some of the main features of religious worship. We may, of course, become frenzied about God; but we are not thereby good Christians. Sometime we shall have to discover why certain religious groups have linked their religion to their emotions. It is a strange union for the emotions belong to our more remote animal ancestries and not to our more recent human achievements. We found a common demand for sermons that look behind literary, philosophical and social events for the greater meanings of life. In their religion these men were not so much interested in practical affairs for their own sake as for ways and means by which life's sweetest harmonies might be written in the same score with its politics, its commerce, and its social friendships.

We found a common dislike of denominationalism where arguments for it rested upon anything but the practical need of hav-

ing organizations small enough to operate efficiently. The men were agreeable to some differences of opinion such as divide the democratic and republican parties in their saner moments. It was pointed out that science is not provincial or sectarian and that spiritual life like science was a kind of life that should know no social, racial, or geographical boundaries.

Preferences for and against the social phases of church and foundation work brought the discovery that in most cases, perhaps, the social life of the church is not a serious competitor against fraternity social life. This may not be an important fact save where the energies of a foundation or a church are so lavishly expended in social affairs that no strong appeal can be made to the deeper interests of fraternity men. Foundations which play the part of a host do, no doubt, fill a large place in the lives of men and women who cannot dwell in organized groups; but the comments we have gotten show that we must never get the impression that religiously tempered socials, dramatic evenings, or leagues can find a haven in the most intimate recesses of a fraternity man's spirit.

The answers to a searching question on what sermon topics would arouse most interest brought out the following facts. The cry from almost all the men was: "Tell us how to live! We do not want politics, economics, sociology, or psychology; we want a way of life. We want to see a light that will shine across the world. We do not want philosophy, modernism, fundamentalism or theology; we want to find a way by which the phantom visions of our best moments in poetry, music, literature, art and religion can be found also in the earthly world of perception. We want our ministers to breathe their own personalities into ours. We want to feel in ordinary moments the extraordinary power of a life." This is, of course, the same attitude that has already appeared in answers to other questions. It does not appear that these men cared wholly to avoid other topics; the point is they did not want to have fundamentalism and modernism, social reform and biblical exposition, and the like, substituted for a more fundamental matter. What we shall do about these attitudes and yearnings is another question. Perhaps, as

the answers to the next parts of the questionnaire suggest, our ministers and teachers must go ahead still more fervently to preach and to live Christ. There can be no doubt even in this world of excessive science and objective regard that rich personalities reflecting their own worth by means of light drawn from Christ, are among the ultimate facts of the universe.

It is pretty clear from our discussions that any one of these men would, with a time and a place, confess Christ. As a rule they said that they felt no embarrassment in the public and reverent use of the name of Christ. Now and then a youngster was found who felt timid in such matters; but this was chiefly due to the social and religious temper of the group in which he lived. In this connection the men were asked how much impressed they were by the personal and social ideals of Christ. We found a common admiration of him. In their more serious moments average university students cannot be fooled in some things. Long before they become seniors they have learned to be almost infallible judges of personalities. They know with unerring accuracy where true mental and spiritual worth is to be found. It is a refreshing thing, then, to find that amid hero worship of athletes and coaches, amid strong affections for a revered teacher, and amid a great host of financial, physical, and social regards, there is one Person who really stands out, not only in history but in contemporary life. That Person is, of course, the lowliest but the most exalted of men.

A question on the definition of a Christian gave the answers that might be expected from any thoughtful person. Almost all the men agreed in principle that a Christian is a man who lives a Christ-like life. There were, of course, the usual recriminations against hypocrites, and superficial forms of Christian living; but most of the men showed that they had a keen appreciation of what it means to live a genuine Christ-like life. This fact was most apparent when a large group of fraternity men proposed that one of the strongest arguments for the existence of God rested upon the actual presence in a community like this of men and women who had the mark of Christ upon them. They were thinking not so much of recluses and effeminate

visionaries as of strong, athletic, social and academic leaders who know in theory and practice what unselfishness, kindness, and loyalty mean.

The discussions over a number of topics which had been proposed for Sunday morning study revealed more interest in a projected study of the influence of Christ upon History, Art and Literature than in any other topic. The arguments ran thus: When once it is seen and understood how Christ has left such an imprint upon the shores of every decade it will be easier to see how this great figure can impress himself upon us. As I have talked with these men my belief has grown that they are hungering and thirsting after personalities and the meanings that lie behind them. They are like ships that pass in the night often signaling vainly for comradeship in the long voyage ahead. More than one of these boys has said, "If I can't ever know Christ in an immediate personal way, I should like at least to know his spirit in the life of some one else." It looks as though the time were right for a revival and yet this is what these men would deplore for they say, "A revival is a time of loud, hurried singing, shouting ministers, pleading exhorters, burning emotionalism. What we want is literally to be led beside still waters and there find the quiet comfort of a new interest in life."

The other topics that had been proposed were, "The Social and Personal Ideals of Christ," "Geology and the Bible," "Biology and the Bible," "Psychology and Religion," "Science and Religion," "Philosophy and Religion," "Fundamentalism vs. Modernism," "Scientific Sanctions for Right Living," "The Meaning of God in Human Experience," and "Theology in the Light of Modern Research." To our surprise there was little real interest in such questions as fundamentalism vs. modernism, in spite of the fact that conflicts between religion and science were often noted and even gleefully reported. Further discussion revealed the belief that arguments upon such questions do not come anywhere near the real point at issue. To these boys the main question is not: "Did Christ owe his birth to a biological miracle?" Their main question is: "How can I now make Christ a living reality?" Their argument seems to

be that the manner of living of Christ and the personality which he earned are worth far more as guides to life and to self-expansion than the manner of his birth or of his death.

Only one person of the group here studied found that the social atmosphere in which he lived was decidedly against the discussion of religious topics. All of the others reported that religious topics were discussed more often than any other serious topic. As a rule, however, the discussions were limited to such fields as science and religion, theology, and the like; but at least for the men about whom we are talking, the average fireside argument does not often touch rock-bottom. There was much less desire to discuss Christian ideals and give expression to one's regard for the finer things in life. This was brought out by a question which asked specifically about ideals. It was often reported by these men that they felt a certain reticence in speaking of ideals partly because the atmosphere was against it and partly because the finer sentiments were felt to belong to the tabooed subjective life. In almost every case this further question was asked of them: How much time do you devote to the study of or to thinking about kindness, honesty, justice, unselfishness? It was pointed out that a great deal of time is spent upon athletics, social affairs, money affairs, and the like. The answers of the men showed that they were not accustomed to spend as much as five minutes a week in deliberate thought about these social virtues. Some of them could not remember having ever spent a moment's time in formulating for themselves moral and idealistic problems and then setting for themselves the task of finding an answer. They know how to create issues in many affairs but not in moral and spiritual affairs.

There next came a group of questions which had to do with the institutional value of the church. Every one of our men said that the church was an institution that ought to have a distinct place in our public life. This question was answered in the light of a discussion on institutions and the values that are to be expected from them. The men were urged to answer in terms of their logical beliefs and not in terms of their training or for the sake of being obedient to traditions. There was

fairly good agreement that no institution could take the place of the church. Only scattering opinions made it appear that the work of the church could be supplemented by the "Y," by education, by social centers, by fraternities, and the like. All agreed that no other institution could profitably be substituted for the church.

The men reported that they were indebted to the church for between seventy and ninety per cent. of their present spiritual beliefs. They felt, however, that only a small part of their intellectual virtues came from the church. It was the opinion of most of the men that the church had a tendency to sacrifice intellectual honesty, the great intellectual virtue, to emotional honesty, which may be a vice. The other chief sources of spiritual beliefs and intellectual virtues were in the order of relative importance, one's family and especially one's mother, friends, teachers, and finally, the general run of experience.

Our men did not have words enough to express their admiration for the influence which Christ had exerted upon civilization. They were free to mention the influence of other great men: but they came to common agreement on the matter of Christ. As has already been shown a projected study of this influence attracted them more than any other topic. There was a universal feeling that if the extent of this influence could really be understood it would be a most powerful argument for present adherence to Christ and a universal recognition of his place in the world.

At this point in the questionnaire and in connection with their thoughts about the influence of Christ upon civilization the men were asked whether they thought the sanctions for right conduct should stand or fall with beliefs in heaven and hell. This question is a specific form of a larger question which might be stated in this form: Are all the sanctions for right conduct to be found in those historical notes known as the Bible? The men were quick to realize the implications of the question and equally quick to apply it to their own lives; for nearly all of them had gone through the following experience. They had been told that the sanctions for right conduct rest, for the most part, upon

the authority of a book that is said by some to be an authority also in physics, chemistry, biology and psychology. Upon coming to the university they found other men and books that claimed to be authorities in the fields of physics, chemistry, biology and psychology. The logic of the situation is simple. Since the physical and psychological sciences do not start out with a study of the sanctions for right conduct, students unconsciously draw the conclusion that these sanctions must fall with a failure of the chemistry and physics written in sacred literature. Intellectual laziness, perhaps, completes the matter. Having gotten to the university where a new physics, a new biology, or a new psychology conflicts with a part of their Bible, they accept the new science, throw away the whole Bible with its sanctions, and so enter a stage of moral lethargy. It is at this point that the better fraternities perform one of their best services for incoming pledges. The ritual and the whole atmosphere of some houses favors the setting up of moral situations and the discovery of new sanctions for right conduct which may be brought to the aid of, or to the rebirth of, older sanctions. It is an important time in a man's life when he discovers that right living carries its own rewards, that it pays here and now and not wholly in some distant future. This is, we say, a service which the fraternity renders; but it is also a source of great danger for it tends to put the fraternity sanctions for right conduct in place of the sanctions that have been recognized through all the ages. It is one thing to feel an impressive need of firm and intelligent religious ideals and sentiments and quite another thing to be lulled into the secure belief that by logicizing one's way through the Golden Rule one can settle one's accounts with existence. For the most part these men were, so we discovered, good men. They were generous of their time and money and honorable in all of their campus activities. Most of them were intelligent in their conversations and mentally active. Perhaps there are individual differences which make it impossible for some men to include sentiments in their mental furniture. About this we are not prepared to argue. The fact remains that such men are not the men who will take a largest

place in their own fraternities. They have mental and spiritual flesh and bone but they have no blood. Some of them tried to put off questions by saying that sermons, logic and arguments were all that were necessary in helping one to get the spiritual values of life. The others, however, insisted that the biggest thing in life was the fact of personality with its fine sentiments and idealisms. Over and over again it was said that a genuine realization of the spirit of men was the only convincing thing in life. If this is true then the big task of the church is to find and to present to the young men and women of to-day personalities instead of arguments, Christ-like selfhood instead of emotional oratory or intellectual acumen.

The average Sunday of these students is spent in reading, sleeping, and talking. The day is fruitful in the sense that rest is gotten. It is also fruitful in the sense that social relations and friendships are strengthened. Finally, it is fruitful in the sense that back work is made up or Monday's quiz is prepared for. No one of the men found that the day was fruitful in the sense that they really got an enlarged mental and spiritual view of things. Except for those who used the day to make up lost time in sleep, or to establish new friendships or to make up back work, Sunday was said to be a genuine bore. It was generally agreed that the day was a bore because there was nothing to do on Sunday. The week, it was said, was full of appointments, academic, athletic, social, theatrical, and the like and then on Sunday came a sudden gap in the flow of events.

This was an interesting confession, for very few of the men had gone on to see what it meant in their own lives. It took only a moment, however, for them to realize that the fault lay not in the crowded week and the empty Sunday but in the fact that they had no inner resources of their own, no trained impulses that served to free them from the tyranny of the outer world. Most of the men shunned isolation for the same reason. They were unhappy unless they were being obedient to the steady call of events. Unlike many non-fraternity men who know what it is to burn a low candle in the quiet of their own rooms these men were distracted by the very thought of spend-

ing five minutes in quiet contemplation. Men whose mental, moral, and spiritual life is determined by the flow of events instead of by the surge of their own rich spirits will always be afraid of their own company.

The final question we had to ask took the form of a small chart. In the chart the men were invited to make a frank appraisal of the moral, social, and spiritual value of their fraternity, their recreation, their campus social life, their teachers, and their studies. These charts might yield valuable information if they were given to a large number of college men and women. The appraisals which fall within the scope of this report suggest rather than determine two or three points of interest. The first is the fact that at least half of the instructors of the persons here discussed were a spiritual hindrance and that most of the rest were quite indifferent to religious problems. On the contrary, almost every student had in mind at least one instructor with whom he delighted to take excursions into the realms of idealism and even of religious mysticism. There are, as a matter of fact, many men on every campus who, outside of their classrooms, have an equal delight in conducting excursions through the realms of fine experience. Too much stock is not to be taken, therefore, in the fact that some instructors stand in the way of spiritual life. The university is not, by the testimony of the men who speak through this report, a hot-bed of atheism, moral depravity, higher criticism, or intellectual dishonesty. It is even more vicious to argue to this conclusion from those instructors who are said to be indifferent to spiritual matters, for the main business of a teacher in the sciences is to teach science and not spirituality. It often happens that some scientific facts, especially in psychology and biology, throw spiritual facts into disrepute if the student belongs to a certain religious tradition. Not knowing these traditions, and not thinking of them in his zeal for instruction, the teacher is often given the worst end of the doubt and spoken of as a spiritual hindrance to students. Why we should say, in such cases, that teachers are hindrances to spiritual life instead of saying that traditions and dogmas are hindrances to intellectual honesty, heaven only knows. In spite

of all our excuses for teachers, however, there can be no question but that some of them sometimes go out of their way to destroy spiritual beliefs and that others almost always avoid such topics if they can. The worst offenders in this regard seem to be instructors in the literary and historical fields of culture rather than in the scientific.

The second fact of interest is that, in the most cases, the fraternity is a moral and social help but that it is a hindrance to spiritual development. As we have said before, this is one of the danger spots in fraternity life. Fraternity men are apt to grow up under the impression that if they obey the ten commandments, in other words, if they live a decent moral and social life, they have fulfilled their being. Fraternity rituals seem to stress the fact that every man, if he is to be a good fraternity man, must live up to a code of conduct adopted by the fraternity as a whole. This code is not a higher code than that favored by non-fraternity men; but the former learn more about their code and think more about it because it is repeated at initiations and at various other ceremonies. Fraternity men may come, then, to substitute the letter of the law for the spirit of the law. They learn a certain code of right and wrong and so count their duty done. What we most need, of course, is men who have not only learned the moral code but who have been touched by those spiritual powers which help men to meet new moral situations in a responsible way. The man who acquires a moral code and lives up to it is like the simple rote learner in school. The man who has been touched by spiritual facts is like the research man in his laboratory. The latter is always a contributor to life.

Opinions about the moral, social, and spiritual value of other campus activities and organizations were variable. Most of the men agreed that the values of campus life depend in large part upon the attitude one takes toward activities. There were those who said that their social life and especially one part of it, viz., dancing, could easily be made a thoroughgoing hindrance to any sort of mental and spiritual development. The men were of the common opinion, however, that the social life of their own fraternities (seven different houses are included) was wholesome and

trustworthy. On the whole, the discussions brought out the fact that there are far greater influences in the university working for moral, social and spiritual uplift than there are working against it.

This conclusion has consequences of greater import than may appear on the surface. As everyone knows dancing is the commonest form of social activity that we have. Everyone also knows that dancing is a direct vehicle of the mating tendencies. This fact does not condemn dancing, for these tendencies are a primal fact in every human being and more in the way of literature, art, personality, and religion in an indirect product of them than the world dreams of. The important question is: Does the modern dance really work as a way of sublimating our sexual drives or do we pay too high a price for this form of social exercise? Opinions, of course, differ; but most of our reports show that *modest* dancing does work most of the time as an approvable way of sublimating this part of our original nature. Difference of opinion on this point merely expresses the fact that in this world we can never get something for nothing. We are born with powerful mating tendencies. Our psychopathic hospitals prove abundantly that these and other similar tendencies cannot be idly suppressed as we suppress a yawn. The full measure of life must be taken through whatever sublimating agencies society and good culture will approve.

There is, however, another danger that threatens us in the dance, especially if we look upon it in its present intimacy. The loveliness of life rests in large part upon the careful preservation of the integrity of another personality. Even in their most intimate moments the best people do not allow the sanctity of their own beings to be invaded. The most notable thing about the days of chivalry was the fine regard which men and women came to have for the citadels of selfhood. We step upon stones, we throw books in the corner, we eat food, we pocket money, in short, we use the world in which we live; but we cannot *use* people. History places no laurels upon the memories of men who bought and sold human personalities. All that we have said holds true a thousand times over of the bodies, minds and

spirits of girlhood and womanhood. Now as we all know familiarity breeds contempt. Modern forms of the dance have made it possible for men to touch in the most intimate and familiar way the bodies of their partners. By the very intimacy and frequency of the contact those bodies and the minds and spirits that inhabit them are unconsciously invaded. Some of our confessions show that low forms of dancing have on this account dulled the fine edge of regard for personality. It is in this sense that some of our students are coming to think of the dance as a moral and spiritual hindrance.

The conclusion of the whole matter is clear. In spite of bitter discussions on the claims to authority of men of science, in spite of lengthy dissertations on theology and dogma, at the end of days spent in superficial living underneath a smattering of culture and knowledge, in spite of magnified hypocrisy and church dissension, in spite of athletics, campus politics, and the other distractions of university life, there stands head and shoulders above all great men, one Figure who really invites the attention of most, if not all, students. His value to a campus does not have to be buttressed by awkward traditions, magic, or dogma; his life does not have to be apologized for; his manner of speaking and the authority of his words now echo as clearly as did his first pronouncements. The men whose opinions have been embodied in this paper recognize these facts as through a glass darkly. Their only excuses for their failure to see clearly are carelessness and indifference. Their most fervent invitation is: Keep working with and for us.

ON A CRUISE OF DISCOVERY

J. MARVIN CULBRETH

A recent experiment in inter-denominational cooperation gives promise of large results. After consultations and committee meetings in Atlanta, Nashville, Louisville, and Chicago, aided by persistent correspondence, a team composed of six men was

formed to visit in order three state universities, namely, those of Florida, Alabama, and Mississippi. Five denominations were represented—the Disciples of Christ, the Congregational, the Baptist, the Presbyterian, and the Methodist. Besides the churches specified, two inter-denominational agencies functioned on the team—the Y. M. C. A. and the Council of Church Boards of Education. Dr. Joseph C. Todd, of the Disciples; Dr. O. D. Foster, of the Council of Church Boards of Education; Mr. F. H. Leavell or his representative, of the Baptist; Dr. H. H. Sweets, of the Presbyterian; Mr. J. W. Bergthold, of the Y. M. C. A., and J. M. Culbreth, of the Methodist Church, South, made up the personnel of the team.

Beginning with the University of Florida, the group spent ten days in carrying out the project. Through the good offices of Mr. Bergthold, and with the aid of the campus Y. M. C. A. secretaries at the three universities, as well as of the special religious workers engaged by the local churches, a definite course of procedure was mapped out for each visit. First, a conference was held with the pastors and their assistants. Then there was a conference with student leaders and faculty members. Wherever it could be arranged, addresses were delivered to an assembly of the student body. Denominational meetings were held, at which each member of the team reached directly those students that belonged to his own Church. These approaches resulted in personal interviews and group discussions with especially interested persons. At the end of the visit the team left with the local leaders a carefully thought out plan of cooperation, including all the religious and social agencies of the community.

To dispose of the hindrances encountered, at once, will help to clear the way for the consideration of constructive suggestions.

1. Lack of training in cooperation among local religious agencies was very noticeable. A questioning attitude on the part of representatives of the different groups could not be concealed. Now and then when an important issue was being discussed, group interest was paramount. Nevertheless, it was gratifying to note that in every situation encountered a steady thawing-out process became evident. The representatives of the different groups warmed up to each other, because they began to see in

perspective a common task of such magnitude that no single group could hope to accomplish it alone.

2. Lack of prestige on the part of the religious agencies interested in the movement made it difficult to get the kind of hearing that was desired. In no university was any special accommodation undertaken by the authorities or the faculties to facilitate work of the team. This could not have been true had the university community been aware of the far-reaching significance of the effort that was being made to confront all the elements of the campus with the Christian message.

3. The complete absorption of students in campus activities of a wide variety of interest made it difficult to attract their attention in any large way. Here again, of course, the matter of prestige played a part.

It may be possible in a few paragraphs to state the major conditions discovered and the leading reactions noted by the team.

The preponderating majority of students in the schools visited are members of the church. On the other hand, only a distressingly small minority show any practical interest in the question of religion.

Why is this so? Students themselves gave the answers now to be indicated. Their testimony was supplemented here and there by members of the faculty. Let it be remembered that the students who expressed an opinion were among those who are in open sympathy with religion.

One explanation offered was that students came to college with family religion but no personal loyalty to Jesus Christ. With parental coercion relaxed, it is easy to relapse into idle indifference if not open scorn of the Church.

Another reason was that the message of the pulpit is not sympathetic with the modern search for reality. "The same old stuff," one student phrased it. "Too much axe-floating religion," another said. A pastor made this confession: "I have not yet found the language in which to preach my faith so as to be understood by students."

That the program of the average church seems trivial and futile to many students was a third objection voiced. Only conventional forms of service are proposed, and there is actually no

room in the ranks for any except a few. The church puts too much emphasis upon social entertainment for students. The "church-social type of girl" is not popular. Many schemes used by the churches seem little better than Boy Scout maneuvers.

The faculty came in for a considerable share of blame for existing conditions. In one university with a faculty of 150, only fifteen could be counted who attended church with any degree of regularity, and not all of these were workers.

Moreover, by utterances in the class room as well as an example of aloofness from the church, many professors make difficult the expression of interest in religion on the part of students. Upon the other hand, in every university visited some few persons in the faculty were accounted towers of strength in matters of faith and loyalty.

The gentlemen composing the team often expressed the growing conviction that a Christian faculty and a Christian administration of a university were after all essential to making the student body actually Christian. In other words, it will matter all too little if we do place special workers in connection with the campus, if we do build costly houses and develop elaborate programs; unless the faculty can be enlisted in open, constant loyalty to the church, results will be meager and disappointing.

Does not this conclusion argue the necessity of placing in college and university pastorates men spiritually vital, intellectually equipped, morally courageous and endowed with an industrious will to pursue great ends for God?

Whatever form of organization is chosen as a means of influencing students in their religious life, the inspiration, the dynamic of it, must be furnished by the Churches. The Churches themselves must be vital. Denominationally they must be vital—so vital that they will not be selfish. Locally they must be vital—so vital that they will not think it necessary always to be on the defensive against the liberal thought and progressive methods of a university community. To realize this, there must be preachers in the pulpits of university churches who know the modern approach to religious questions and are not afraid to lead their people along the path which they have explored. To make this possible, in turn, denominational leaders who "person-

ally" are in sympathy with progressive views must become "socially" responsible for helping the church to take the lead in thought and action wherever students are gathered together.

NOTES FROM MICHIGAN AND MISSOURI

O. D. FOSTER

From March 5-8 there was held at the Michigan Agricultural College a "College Christian Conclave." Representatives of the national Boards of Education of the Baptist, Congregational, Methodist and Presbyterian Churches and of the Council of Church Boards of Education participated. The Baptist, Congregationalist, Methodist, and Presbyterian state superintendents also took part in the program.

The staff of the Peoples Church had made excellent preparation for the team and had their time packed with speeches, conferences, and interviews. The staff displayed unusual ability in team work and in real efficiency coming from unity of spirit and organization. The entire religious program of the college heads up at the Peoples Church.

Following the Convocation the local Catholic priest met with the Catholic students, while the Protestant denominational leaders were meeting with their respective groups. The Catholic priest also assisted in the Convocation service, much to the delight and satisfaction of all. The entire student body and faculty were pleased with the cooperative spirit manifested by the actual appearance on the same platform of representatives of so many different religious groups.

A most significant conference was called by President Butterfield to consider the development of a summer school for rural ministers. Consideration was given to the possibility of making such provision at the College. The Baptist, Congregational, Methodist and Presbyterian state superintendents were present. It was felt by all that material progress had been made toward actually beginning what will eventually result in something much

worth while at East Lansing in the way of providing facilities for training rural ministers in more adequate numbers.

During the Conclave large numbers of students were reached by addresses, fraternity and sorority conferences, meetings with the Associations, Young Peoples Societies, Bible Classes and other groups as well as by numerous personal interviews. It was felt by the team that the plan was well worth while and should be followed in other schools next year as a very effective method of educational evangelism.

At the University of Missouri there is a very significant School of Religion affiliated with the University: The Missouri Bible College. Though this school was organized and supported by the Disciples of Christ, who still carry the financial load, the school is rapidly becoming genuinely interdenominational and thoroughly cooperative. The Congregationalists, Methodist and Presbyterians now provide professors on the faculty. Over five hundred students of various persuasions receive credit from the school toward their degrees in the University. Academically the work is of a high grade and spiritually the tone is excellent. The broad cooperative atmosphere is wholesome and conducive to unity of purpose.

Out of the spirit of this school has grown up spontaneously at the University a Students' Religious Council. This is composed of all the Young Peoples Societies, including the Catholic and Jewish, of the various churches in Columbia, and the Young Women's Christian Association. The Council has brought together the leaders of all the religious interests of the University and community, and has not only made them better acquainted with each other, but has actually formulated policies of cooperative action. The different denominational groups have learned to appreciate each other more and to find greater sympathy for the promotion of their work, common largely in spirit and nature. While the Council is in its infancy it is being watched with much concern by all who are desirous of closer cooperation on the part of the religious forces of our country.

There are interesting denominational developments, with their inevitable problems, at Columbia. The Presbyterian U. S. and

U. S. A. Churches, the Methodist Episcopal and the Methodist Episcopal South Churches, and the Baptist Churches, Northern and Southern Conventions, present denominational family relationships requiring statesmanlike handling. Here on the border line of the North and South, these churches which divided during the Civil War, are now striving hard to pool their efforts in a common cause and service. While there are many difficult problems to be solved here, fortunately there is in these churches adequate leadership to find the solution, and from this complex situation we may expect contributions of nation-wide importance to be made toward the solution of the problems of cooperation and union of these great branches of Protestantism.

A SIGNIFICANT OATH

A unique example of a significant oath is to be found at the University of Nevada. President Clark has drawn up a very carefully worded oath for all the members of the graduating class of the college. He has had it engrossed in a beautiful vellum volume containing sufficient space for the signatures of one hundred graduating classes. Out of the number of classes graduating there has never been a single protestant and, on the other hand, many signers are very enthusiastic. The far-reaching effect on the student signing the document will be made apparent by reading it.

UNIVERSITY OF NEVADA

Office of the President

THE OATH

I, about to be graduated from the University of Nevada,

Acknowledging

my great debt to the Giver of all life, who has given me life in Nevada, the State whose people are most blest with pioneering strengths and whose land, of all America, is freshest from His hand, and most truly His cathedral, with moun-

tain columns, star vaults and sage-incensed aisles, hourly urging me to reverent thinking and living,

Acknowledging

my great debt to the race, which has made me heir to civilization, wrought out by its centuries of toil and of thought and preserved by the bravery of its heroes, the wisdom of its sages and the faith of its saints,

Acknowledging

my great debt to this Nation and to this Commonwealth, which through guardian organization and through open school doors, have jointly made it possible for me to come into the full riches of my natural and my racial inheritances,

Here and Now Pledge

life long loyalty to the shaping ideals of American civilization:

Liberty, bounded by law drawn for the common weal,

Equality of opportunity for all, and

Justice, administered in accord with the dictates of the common will, lawfully expressed.

I here and now further pledge

that in all the years to be granted to me and to the fullness of my allotted strength

I SHALL SERVE

both alone and with others, to the high ends that uncleanness, greed, selfishness and pride shall lessen, that cleanness, charity, comradeship and reverence shall widen and that this, my generation, shall bequeath an even better and nobler civilization than came to it.